

one principle, or not. It seems to have had its first emersion amongst the Chaldeans from a certain kind of blind Polytheism (which is but a better sort of disguised Atheism), but it was afterwards adopted and fondly nursed by the Stoics, in a way of subordination to their Diving Fate; for JYfanilius, Firmicus, and other masters of that sect, were great promoters of it. And there was too much attributed to astrology also by those that were no Fatalists, both Heathen and Christian philosophers, such as were Plotinus, Origen^a Simplicius, and others; who, though they did not make the stars to necessitate all human actions here below, they supposed, that Divine Providence (foreknowing all things) had contrived such a strange coincidence of the motions and configurations of the heavenly bodies with such actions here upon earth, as that the former might be prognostics of the latter. Thus Origen^a determines, that the stars do not make but signify; and that the heavens are a kind of Divine volume, in whose characters they that are skilled may read or spell out human events. To the same purpose, Plotinus, *<3?lperai JUL ^V ravra £7rl awrripia roJv oAan>, 7rap£^8<r0(U \$£ /ecu dXXi)v y^ptiav rrjv TOV st£ avra e&TTTCp ypajULju.ara j3£7rovraç, rove TOiaiiirjv -ypa^juarifCTJv ecSorag avcryiva>a>C£iv ra jUfXXovra e/c raJv cr^rj/jara>v Kara TO ava-Xoyov jucSoSevovrac TO crrijuatvojucvov* coVirep stTic Xlyoi, iTTftSr} ^1^17X0^ Ofvig <If7jua/v£i v^TjXac IVCLQ 7rpa5«C** The motion of the stars was intended for the physical good of the whole; but they afford also another use collaterally in order to prognostication, name-

^a Vide P. Dan. Huelium Origenianor. lib. ii. c. viii. sec. v. p. 129. ^b I[^]bro de Fato, Ennead. iii. lib. i. c. vi. p. 233. videasetiam Ennead. ii. lib. iii. c. i. p. 137, et c. vii. p. 140, 141.